

Complex diversity. Contrast this "trinity" analysis framework, how does the concept of a community with a shared future for mankind integrate the system, academic system, and political system?

One Unification: Creative Transformation and Innovative Development of Traditional Culture

Emperor Xiaozong of Song Dynasty, Emperor Yongle and Emperor Yongzheng said almost the same thing, which is called "Confucianism governs the world, Buddhism governs the mind, and Taoism governs the body." In other words, "Confucianism governs social governance, Buddhism governs spiritual cultivation, and Taoism governs physical cultivation. The three religions It seems quite harmonious. In fact, historically speaking, the reason is very simple: in China, Buddhism and Taoism have no absoluteness and holiness, so it is difficult to see debates between religions, and there are not likely to be wars between religions. This is It is a characteristic of China"

Table 1 The idea of a community with a shared future for mankind in traditional Chinese culture

	road	
Mutualism	Tao	Karma

Source: Compiled by the author

"Confucianism governs the world, Taoism cultivates health, and Buddhism cultivates the heart." The three are not mutually exclusive but tolerant and symbiotic. Whether it is the Confucian benevolence thought of "being close to relatives, benevolent people, and loving things" or "the Tao is great, the sky is great" The Taoist idea of the unity of nature and man as the earth is big, and the Buddhist belief that all five aggregates are empty, of "correct views and right thoughts, saving oneself and saving others", both contain and combine the four common dimensions of human experience. That is, self, community, nature, and heaven. They constitute a comprehensive, balanced, coordinated and neatly complete humanism. These ideas are the cultural genes of the idea of a community with a shared future for mankind. (1) Confucian symbiosis. The pattern of Confucian doctrine Internally, it is the family and the country, and externally, it is the "territory of differential order." From the five services of the Zhou Dynasty, to the restraints of the Tang Dynasty, to the tribute of the Ming and Qing Dynasties, and to the current partnership, they are actually all manifestations of symbiosis. In China In human thinking, there is actually no distinction between the advantages and disadvantages of various ethnic groups in the world. The Central Dynasty only distinguished them by formulating different response strategies according to different objects. The order theory and pattern view of Confucianism are very advanced. (2) Buddhism Gongye. Gongye is actually a philosophical thought that advocates that people's causal chains influence each other. This is actually very similar to the "collective subconscious" theory of Jungian psychology. "Collective subconscious"

Du Weiming: «Replanting Spiritual Roots: Reflections on Confucianism in the 1980s», Beijing: Peking University Press, 2016, pp. 1-20.

Ge Zhaoguang: «Five Typical Characteristics of Chinese Culture», in "History of Chinese Thought" Shanghai: Fudan University Press, 2001,

Preface

We have not yet found an English word that can match the Chinese word "symbiosis". The Chinese pinyin of "symbiosis" can be used. Because the Chinese word "symbiosis" talks about "harmony without difference" and "harmony between living things", and "symbiosis". "Harmony and symbiosis", and "harmony" and "harmony" match, fit, coordinate and adjust each other. "Symbiosis" has such diverse meanings that almost no English word can accommodate it. Japanese and Korean have the term "symbiosis", and the pronunciation is similar to Chinese.

The theory holds that consciousness is divided into several levels: "personal consciousness - personal subconscious - collective subconscious". The human subconscious is connected at the collective subconscious level, and the common memories of mankind since ancient times will be precipitated into the collective subconscious. The individual and the collective are not antagonistic. It is an indivisible whole (containing rich ideas of a community with a shared future for mankind). (3) Taoism's common sky. Taoism has been internalized into the natural belief of the Chinese people. Sometimes it is also used for reference by the ruling class, and even It also affects neighboring countries. Japanese Shintoism is actually a combination of Taoism and Japanese natural beliefs. The spiritual and historical source of the Japanese is "Nihon Shoki". The opening chapter of "Nihon Shoki" is basically "Jindai (The Age of Gods)". Taoist classics say: "The ruling class in Shintoism is the gods of Takamagahara. The Emperor of Japan is a descendant of Amaterasu (the highest god of Takamagahara). The eight million nature gods are the managers of the human world (they have a superior-subordinate relationship with Takamagahara). It is not directly under the jurisdiction of Gaotian Yuanshen)." Chinese Taoism or Taoism is actually relatively complex in terms of system. To study the more original Taoist thoughts, we can infer from Japanese Shintoism. Regardless of Taoism, Taoism or Shintoism Taoism attaches great importance to natural beliefs and heaven.

Reflecting thousands of lights, all religions are unified. Whether it is Confucianism, Taoism, Buddhism, Christianity, or Islam, they all contain many prototypes of the idea of a community with a shared future for mankind. All schools invariably have the idea of "the unity of heaven and man." The feelings of the universe and the human feelings of "heaven and man are one family". Confucianism advocates the macro-ecological view of "the benevolent man regards heaven, earth and all things as one", emphasizing that people should have ecological emotions and ecological responsibilities, respect nature, and protect the common living home of mankind. Buddhism emphasizes "Reliance on the non-duality of righteousness" and "non-duality of self and others", it is believed that the external environment that all living beings rely on for survival - righteousness - and the body and mind of living beings themselves - righteousness, the two cannot be completely separated, and the survival of all living beings are dependent on each other. Must depend on other living beings. The subject and object of life are interdependent and mutually dependent. "One body is not dual." Taoism believes that "heaven and earth coexist with me, and all things are one with me" ("Zhuangzi's Theory of Equality of Things"), the human body It is a small universe, and nature is a big universe. Man and nature are isomorphic. Taoism advocates that "Tao follows nature", "the interaction between heaven and man" and "the unity of nature and man". It emphasizes conforming to the laws of nature, abiding by natural laws, protecting the natural environment, and conserving natural resources. It advocates "returning to nature" and "advocating frugality". Christianity believes that humans were created by God. Everyone is a brother and sister and should be considerate and loving to each other. Jesus regards loving others as yourself as one of the greatest commandments and requires Christians to abide by them. Emphasis on Not only Christians should love each other, but Christians and non-Christians should also live in harmony and treat each other with love. The idea of "universal love" in Western Christianity has almost been lost in the era of prevalent individualism. The slogan "For me, one for all" has become a beautiful vision. What's more, the Christian concept has an obvious "us-others" (us-others) distinction, "All for one, one for all". The basic context of "people" in "for everyone" refers to Christians. After the disintegration of religious communities, what replaced religion as the spiritual weapon of the West was universal values. Countries and groups that did not accept universal values were regarded as heretics and inhumans. Such polarized dualism is an inherent contradiction of monotheism. Many disputes in today's world stem from this. The idea of a community with a shared future for mankind

The binary distinction of "us and others", with the greatest level of tolerance - the unification of all religions, will help the West and the world find the long-lost spirit of "everyone for one, one for everyone". Islamic classics point out: "O people! Indeed We have created you from one male and one female, and We have made you into many peoples and clans, so that you may know each other." ("Quran" 49:13) "Quran" This sentence means, "Difference" is the driving force for different peoples and tribes to understand each other, rather than the cause of conflict. "Quran" Chapter 109 Kafirun, paragraph 6, also says, "You have your beliefs, and I have mine." "All mankind is one nation" (Quran 2:213), which is also the Islamic concept of a community with a shared future for mankind.

All religions are unified. Various religions and civilization traditions all present the wisdom of a community with a shared future for mankind. For example, the ancient Indian philosophical thought Vasudhaiva Kutumbakam ("One Family across the Four Seas", The Whole World is One Family) is similar to China's "One World, One Family". Hinduism The "unity of Brahma and me" gave rise to Rabindranath Tagore's slogan "Let us meet in the bird's nest". The basic philosophy of Indian civilization is the concept of integrity: everything in the universe has life. There is only one life, but there are billions of manifestations, which hurts others. The Indian concept of reincarnation believes that people and other things can change. Therefore, if you love yourself, you must love all things. This is the basic theory of "shared destiny".

The thought of Ubuntu in Africa also contains rich wisdom of a community with a shared future for mankind. The word "Ubuntu" comes from the Xhosa and Zulu cultures of South Africa. In Zulu, "Umuntungumuntungabantu" means "a person becomes a person through other people", or "I am because of us" (I am because we are) Ubuntu focuses on loyalty and connections between people, The idea conveyed is that a person is born with an obligation to help his partners and the community. Ubuntu thought advocates that only when an individual harmoniously integrates into his own community can he become a noble person. The process of integrating into the community is largely It is completed through direct face-to-face and active interaction with partners. The African thought of Ubuntu is different from Western philosophy in its view of interpersonal relationships, especially the perspective of community. Mainstream Western thought takes individualism as its core. Advocate for others to respect the individual's right to pursue one's own self. Ubuntu is concerned with living in harmony with the members of its own community and becoming an active, direct and active part of the whole. Most Western worship is primarily in institutionalized religions It is expressed in places, and in Ubuntu, the secular community itself should be the object of worship, and this worship is obtained through direct and active interaction with partner members. Ubuntu is a concept born out of traditional African life practices. Ubuntu emphasizes the harmonious coexistence between people. The decision-making process is based on full communication and consensus. The purpose of decision-making is to realize the interests of everyone within the group. Therefore, Ubuntu Thought emphasizes both substantive justice and procedural justice. Ubuntu thought has many similarities with Habermas's communicative rationality. Ubuntu thought assumes that human nature is inherently good and is a collectivist worldview. Some scholars have compared the British and American trial processes with those in Africa.

Similarities and differences in indigenous communication or negotiation processes 99

Table 2 Comparison between the Anglo-American trial process and the African indigenous communication or negotiation process

English style	African indigenous style
Discover the truth based on Aristotle's logic of reasoning, and acknowledge the connection between intuition, feeling, and emotion and the case.	
Pay attention to whether it violates the law.	Focus on the impact of the action on the community or victim—there are no universal victims.
Professionals represent the litigants. The court makes an intention or judgment against the litigants.	Litigants actively participate in the definition of harm or resolution. Offenders are placed in a position where they are more able to understand the harm they have caused or to empathize. The goal is to promote social control and the formation of jury perceptions. The goal is relationships and society. Restoration of unity. The main purpose of justice is revenge and punishment. The main purpose of law and order is healing and reconciliation. Law is the protection of persons and is a value in itself. It is a means of property rights and community. Accountability is punitive punishment or strict observance. Law. Accountability includes compensation, apology and repentance to victims and the community. The entire system is based on the assumption that human nature is evil and selfish. The entire system is based on the assumption that
human nature is good but can make mistakes.	
The entire system is based on individualism and hierarchy	The entire system is based on communitarian and equal values.
On the basis of value	
Authority is centralized (emphasis on power and authority).	Authority is localized and decentralized (emphasis on connections and relationships).
Process is emotionally neutral and controlled.	Process is emotional and open to facts directly or indirectly related to the case.
Connections with banks or other socio-economic institutions are more important.	Relationships with family or community are more important.
Offenders are forced to obey the law. Mediators are motivated by a sense of responsibility. Offenders are persuaded to comply with norms. Mediators voluntarily increase their interest and concern for the health of the community.	
Punishment is for deterrence, which is based on the misconception that Thought - Criminals are smart people who choose to break the law.	Injuries, property rights and relationships The recovery is more important, which is based on this understanding - offenders may be victims of socio-economic conditions.
Processes can differentiate between offenders, victims and communities.	Process reintegrates offender, victim and community

Mr. Qian Mu pointed out in the book "Introduction to the History of Chinese Culture" that human culture has three types from its origin: nomadism, farming and commerce. "Nomadism and commerce originate from internal deficiencies. Internal deficiencies need to be sought externally, so they are flowing. Farming can be self-sufficient, ask for nothing from outside, and must continue in the same place, repeatedly and unwillingly, so it is static and conservative." In the world as a whole, there is insufficient internal power and sustainable development is the only choice . In the era of globalization, the differences between nomadic, farming, commercial and even industrial cultures have disappeared, and the world has

Qian Mu: «Introduction to Chinese Cultural History», Beijing: The Commercial Press, 1994, Preface

We are facing common civilizational challenges. Wolfgang Kubin, a famous sinologist and professor of the Department of East Asia at the University of Bonn in Germany, believes that "China is a 'blessing' for European civilization. Chinese culture has always provided nourishment for Western culture. But for a long time, Westerners have not understood the history of dialogue between Chinese culture and world civilization, let alone the impact of Chinese culture on world civilization. If German philosophy in the 20th century is a dialogue between 'me' and 'others', then today's world is a dialogue between 'me' and 'others'. The open dialogue opens the door for mutual integration and mutual learning between different cultures in the world today and the creation of a community with a shared future for mankind." ̄ A Western scholar once said, "The most fascinating moments in human adventures are ̄ This may be the time when Greek civilization, Indian civilization and Chinese civilization met. Greek philosophy emphasized the relationship between man and nature, Indian philosophy emphasized the relationship between man and God, and Chinese philosophy emphasized the relationship between man and man." ̄ Today, this "fascinating time " Initiated by the "One Belt, One Road" initiative,

three world-class civilizations were combined: Chinese civilization (focused on human-human relationships, emphasizing being a human being), Indian civilization (focused on human-god relationships, emphasizing being a believer), and Greek civilization (focused on human-human relationships, emphasizing being a believer) The relationship between man and nature, emphasizing doing things) is once again integrated, and with the combination of civilizations, transcending the differences between civilizations, in the 21st century, the ancient Silk Road spreads China's "four great inventions" to Europe through Arabia, and the civilization process is connected with the agricultural civilization, the harmonious atmosphere of nomadic civilization and marine civilization.

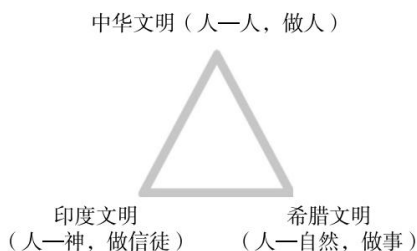


Figure 1 Three world-class civilizations

Source: Drawn by the author

Of course, Chinese, Western and Indian cultures have different views on destiny. "The Western view of destiny emphasizes inevitability. It originated from the Greek view of moira (destiny), and was related to the early spatial structure of holy places, and later to logos. (Logos) In the end, Finally, in the rationalization upgrade, it became a thing similar to LAW (natural law). For Western culture, ̄ Fate is based on the basis of understanding of inevitability ̄ PRAT̄ȳtyasamutp̄da (Destiny) View ̄ What is highlighted is contingency. The Indian's dependent-origin destiny is based on the imaginary structure of Indian philosophy. It pays attention to every factor and condition in the phenomenon, and pays attention to various accidental interactions at a point in time, which is the so-called samutp (from) shows that destiny lies in chance

̄ «Chinese and Foreign Scholars Discuss Chinese Civilization and World Civilization», Published in "China Youth Daily", Page 8, September 28, 2017. [France] René Grusset: "From Greece to China", Hangzhou: Zhejiang People's Fine Arts Publisher, 1985, page 6.

Interactions arise out of fate. The Chinese concept of destiny embodies the unity of inevitability and contingency. In the Chinese people's qi-transformation of all things, specific things are born due to the qi-transformation of heaven and earth, which is called 'fate'. Once It has its own essence when it is produced, which is called "nature". After it is produced, it begins to have the process of birth, growth and death as a specific thing. This process of human beings is carried out through the interaction between heaven and earth. Affected by the movement of heaven and earth, the movement of heaven and earth is called "luck". The connotation of "destiny" in China includes both the inevitability of inevitable creatures in the universe, and the contingency that arises from the interaction with heaven and earth after its creation. The combination of the two One constitutes China's outlook on destiny—it not only recognizes inevitability, but also pays attention to flexibility."y

Second Academic Tradition: Inherit and carry forward the norms of modern international relations

On January 18, 2017, President Xi Jinping pointed out in his keynote speech "Working Together to Build a Community with a Shared Future for Mankind" at the United Nations Headquarters in Geneva, "Ideas lead actions, and direction determines the way out. Throughout modern history, establishing a fair and reasonable international order is a vital task for mankind. From the principles of equality and sovereignty established by the "Peace of Westphalia" more than 360 years ago, to the international humanitarian spirit established by the Geneva Convention more than 150 years ago, from the four major purposes and seven stipulated in the United Nations Charter more than 70 years ago, By the Five Principles of Peaceful Coexistence advocated by the Bandung Conference more than 60 years ago, the evolution of international relations has accumulated a series of recognized principles. These principles should become the basic principles for building a community with a shared future for mankind."y

The West has rich ideas of "humanity" and "community", and even the formulation of "humanity community" y . China's innovation has expanded from the era expression of human ethics - destinyyy to the height of a community with a shared future for mankind. "Humanity" is not the Anthropocene or the human race. not the centrist "humanity", but the people of all countries living in our home planet.

y Zhang Fa: «Comparison of Chinese, Western and Indian perspectives on destiny: starting from the difficulties in English translation of "a community of shared future for mankind"», published in "Southern

y Academic Affairs", Issue 2, 2019, pp. 263-273. Xi Jinping: «On Persistence Promote the construction of a community with a shared future for mankind», Beijing: Central Literature Publishing House, 2018, page 416. For example, scholar David Morris said: "It is necessary to reconcile the debate between cosmopolitanism and communitarianism and cross the dichotomy gap. A new community structure is needed. This community needs to be a moral entity that includes all individuals and can maintain its moral integrity. This community needs to be able to accommodate all other legitimate, smaller communities, thus becoming a universal The source of world values. There is only one such community: the human community. Only the human community can satisfy the cosmopolitan desire for the unity of human values and the communitarian ideal of group unity. This kind of community requires the highest global authority that pays attention to global issues. It requires all parties to A functional supranational organization, which of course also needs to include the country itself, but also relies on various regional and local affiliated organizations." See David Morrice, "The Liberal-Comm Unitarian Debate in Contemporary Political Philosophy and its Significance for International Relations"y in Review of International Studies 2000, pp 238 - 240 For a long time, due to the worship of rational

y choice preferences, from Socrates and Plato's instrumental explanation of human beings as components of the community, to Hobbes's political philosophy of "everyone is an enemy" Description: A major flaw of Western political thought is that it does not pay attention to human ethics, and even denies and resists human ethics, thus resulting in the neglect of people themselves and their common values. Western political thought lacks care for people, human nature, and human beings themselves, so it pays attention to all aspects of human ethics. A kind of abstract universalism and concrete particularism, which leads to endless confrontational thinking. See Yao Zhongqiu: «Pathological Analysis of Western Political Philosophy——Taking 'Utopia' 'Leviathan' as a sample»y in «Exploration and Contention», Issue 2, 2018, Pages 77-88.

People. A community with a shared future for mankind respects national sovereignty and allows all countries to become themselves rather than becoming the West, and to become human beings rather than alienating themselves into artificial intelligence. Different from the homogeneity and exclusivity of the Western "community", a community with a shared future for mankind emphasizes inclusiveness at the highest level. Eliminate the negative externalities based on monotheism with human nature. For example, Western sages such as Kant and Einstein have the idea of eternal peace. How is the idea of lasting peace of a community with a shared future for mankind different from it? The former is based on oneself and others. The radial thinking of near and far has either become a utopia or been distorted and abused. For example, Kant's eternal peace has been misused to mean that other countries will realize "my republic" as the destination, and has been abused to mean that homogeneity is the premise. Taking the realization of homogeneity as the goal has evolved into the "democratic peace theory" and the tragedy of exporting democracy. However, "promoting the construction of a community with a shared future for mankind is not advocating that every country must follow unified value standards, nor is it promoting the unilateral promotion of one or a few civilizations." It does not seek to build a unified actor on a global scale, nor does it seek to replace one system with another system or one civilization with another. Rather, it advocates that different social systems, different ideologies, different historical civilizations, Countries with different levels of development have consistent goals, symbiotic interests, shared rights, and shared responsibilities in international activities, thereby promoting the overall development of human society." ̄ A community with a shared future for mankind is not a rejuvenation of the world system, but the creative transformation and innovation of traditional culture Development - "Tianxia System" advocates "the world is without outsiders" and "turns into the world". After all, it is a differentiated structure of civilizations. Today's globalization system is an interconnected structure of equal sovereignty among sovereign countries. A monotheistic civilization is a believer who believes in the same god (Homogeneity) A community of shared future. It is difficult to accommodate believers who believe in other gods and people who do not believe in gods. It is not a true community of shared future for mankind.

"Destiny" is not the "Manifest Destiny" of the previous life, nor the "destination" of the next life, but the "common destiny" of this life. In the Chinese context, destiny is autonomous, because man is The "common destiny" that can be "cultivated by the heaven and the earth" on the one hand liberates people from external authority, and on the other hand shapes the human value dimension of the great unity of the people of the world. Because destiny is independent, diversity needs to be respected The way to realize it, because destiny is common, requires holistic thinking that transcends individuals and faces a common future together. In a word, the concept of a community with a shared future for mankind draws on and surpasses Western community thought and anthropology, especially the sociological concept of "individual- "Community" or "Public Domain-Private Domain" theory, contract and utilitarianism in ethics, cosmopolitanism and communitarianism in politics, law of all peoples and theory of justice in law, universalism and pluralism in religion, and It transcends the closedness and exclusivity derived from monotheism, and demonstrates secular ethics and socialist spirit. As Mr. Fei Xiaotong pointed out: "Western society is composed of several people who form groups. Groups have certain boundaries, and who Who is a person in the group and who is a person outside the group cannot be vague and must be clearly defined. People in the group are a group, and the relationship between the group and the group must be clear.

A community with a shared future for mankind. A community with a shared future for mankind no longer emphasizes institutional disputes, but emphasizes a common destiny. It advocates that "each country has its own history, culture and social system, and there is no distinction between superior and inferior. The key lies in whether it is consistent with the national conditions of the country and whether it can gain the support and support of the people." "Can it bring about political stability, social progress, and improvement of people's livelihood, and can it contribute to the cause of human progress?" In today's world, challenges such as the global COVID-19 pandemic and climate change are emerging one after another and are becoming increasingly severe. The original mechanisms and thinking cannot cope with it. As a result, some countries have turned back the clock on history, leading to the prevalence of nationalism and populism, and fueling anti-globalization, anti-system, and anti-intellectual movements. This demonstrates the urgency and importance of building a community with a shared future for mankind. This is especially true in new issues and new fields. Abandon the Cold War mentality, advocate a new type of international relations, and build a community with a shared future for mankind. As General Secretary Xi Jinping pointed out, "We must uphold the principles of peace, sovereignty, universal benefit, and co-governance, and build the deep sea, polar regions, outer space, the Internet and other fields into a community for all parties. A new frontier for cooperation rather than an arena for mutual competition."

Four communities with a shared future for mankind lead major-country diplomacy with Chinese characteristics

A community with a shared future for mankind is first of all a concept, secondly an idea, and finally a kind of value. Building a community with a shared future for mankind is a great undertaking. "From a value orientation, building a community with a shared future for mankind is a new concept of power, A new view of interests, a new view of civilization, and a new view of global governance. Building a community with a shared future for mankind is essentially a new opportunity for contemporary China to make major contributions to mankind and the world. It demonstrates the new view of civilization of the Communist Party of China. "The concept of a community with a shared future for mankind " Transcending different social systems and development stages, examining state-to-state relations from the perspective of the overall interests of all mankind, demonstrating world sentiment and global vision, is the lofty goal pursued by China's diplomacy in the new era."The proposal of the concept of a community with a shared future for mankind marks the China has stepped out of the modern thinking logic of "Chinese-Western" and "Existence-Utility" and sought the greatest common denominator of human values. This marks the logical extension of China's relationship with the world from "mutual benefit and win-win" to "shared destiny". A community with a shared future for mankind. The concept "contains rich Chinese wisdom. It originated from the five thousand years of extensive and profound Chinese civilization. It grew out of the revolutionary tradition of the Chinese Communists in liberating all mankind in modern times. It matured from the rich diplomatic practice since the founding of the People's Republic of China, especially since the reform and opening up. It is China's foreign policy.

«Xi Jinping attended the World Economic Forum's "Davos Agenda" dialogue and delivered a special speech emphasizing the need to solve the issues of the times. Multilateralism must be maintained and practiced to promote the building of a community with a shared future for mankind. Published in People's Daily, Page 1, January 25, 2021.

Xi Jinping: "On persisting in promoting the construction of a community with a shared future for mankind", Beijing: Central Literature Publishing House, 2018, page 419. Zhang Yantao, Gao Chen: "On the historical materialist implications of building a community with a shared future for mankind", in "Party School of the Tianjin Municipal Committee of the Communist Party

of China" Journal », Issue 6, 2021, Page 36 Wang Yi: «Starting a new journey of major-country diplomacy with Chinese characteristics under the guidance of Xi Jinping Thought on Diplomacy» (2018 People's Daily, CCTV year-end interview transcript), Ministry of Foreign Affairs official website, 2018 December 29th, <http://www.mfagov.cn/y345695.shtml> [2021-12-18]

He is the culmination of worldview, ontology, epistemology, methodology, ethics and practice theory in the philosophy of communication" 王

community with a shared future for mankind is the inheritance and development of the Five Principles of Peaceful Coexistence. The Five Principles of Peaceful Coexistence were born in the post-war period of independence of nation-states. 王 Focusing on the peaceful coexistence of countries with different social systems, the concept of a community with a shared future for mankind was born in an era of close connection between you and me. As President Xi Jinping pointed out: "In this world, countries are interconnected and interdependent to an unprecedented degree. Deepening, human beings live in the same global village, in the same time and space where history and reality intersect, and it has increasingly become a community of destiny in which you are among me and you are among me." 王 The Five Principles of Peaceful Coexistence mainly target Sovereign states and international organizations, non-governmental organizations and supranational organizations that are dependent on nation-states emphasize the peaceful coexistence of countries with different political systems and ideologies (later extended to countries with the same political system and ideology), and the concept of a community with a shared future for mankind. The constituent units are more dispersed and diverse. All organizational groups and even individuals formed by human beings and promoting the development of human destiny in a better direction can be the main constituents of a community with a shared future for mankind. From "harmony without uniformity" to seeking The greatest common denominator of human values, jointly safeguard the overall interests of the human community, and achieve "co-construction", "co-governance", "sharing" and "win-win".

In the contemporary era, we must advocate a shared destiny for mankind based on the Five Principles of Peaceful Coexistence, and at the same time transcend the "three worlds" theory proposed in the context of the era of differences in ideologies and development stages - it is now the same world. "Three Worlds" "One world" seeks unity through struggle to form "one world, one dream". Therefore, a community with a shared future for mankind not only originates from ancient, modern and contemporary history, but also is an inheritance and transcendence of history. There are developing countries He

raised the question: Now that China has become rich and powerful, are we still a community with a shared future? In fact, China's insistence on positioning as a developing country means that it has not forgotten its original intention. It has always been a natural community with a shared future with developing countries, but there are different levels: from "sharing the same hatred + sharing sympathy" to "sympathizing with each other" to "Breathing the same fate and jointly supporting the development path that suits our own national conditions", and then to the common mission - common wisdom and common solutions to solve human problems, constantly upgrading. A community with a shared future for mankind does not just look at tomorrow from yesterday - learn from historical experience The lesson is to look at tomorrow from the day after tomorrow - to think forward to the future of mankind. In the era of the Internet of Everything, big data, artificial intelligence, and blockchain technology have profoundly changed human production methods, lifestyles, and ways of thinking. On the one hand, technological innovation is reducing "Center-periphery" structure, on the other hand, has given rise to a major change in international ideological trends. It emphasizes a community with a shared future for mankind. It not only focuses on the ethical issues brought about by artificial intelligence, but also pays attention to the more than 1 billion people in the world who do not have access to electricity and pays attention to the digital divide. , information barriers, and change the recurring phenomenon of the strong getting stronger and the weak getting weaker. WHO Director-General Tedros Adhanom Ghebreyesus said that in terms of access to COVID-19 vaccines, because poor countries lag far behind developed countries, mankind is experiencing a crisis about vaccines. catas

王 Wang Yiwei: «Hot Topics and Cold Thoughts—Dialogue on the "Community of a Shared Future for Mankind" and China's Diplomacy in the New Era», published in «Current Times

The Modern World and Socialism», Issue 3, 2018, Page 7.

王 Xi Jinping: "On persisting in promoting the construction of a community with a shared future for mankind", Beijing: Central Literature Publishing House, 2018, page 5.

Moral collapse. In view of this, China took the lead in announcing that vaccines would be a global public good and would be provided to people in developing countries as a priority. It also called for the building of a human health community. This is the "conscience" under the epidemic.

The community with a shared future for mankind inherits the concept of lasting peace and common prosperity of a harmonious world, and expands it to the level of universal security, openness and inclusiveness, beauty and cleanliness. It develops from the harmonious coexistence of all countries and the realization of democratization of international relations to a shared future for mankind. It is based on the country and transcends It integrates national thinking, coordinating state and non-state actors, coordinating order arrangements and value sharing, coordinating real identity and future destination, using community thinking that combines process and procedure, and transcending the goal orientation of a harmonious world. The community of shared future for mankind advocates the shared destiny and shared future. The concept also goes beyond the traditional globalization slogan of mutual benefit and win-win, and provides value support for a correct view of justice and interests and a new type of international relations: If a husband loves others, others will love him; if he benefits others, others will benefit from him.

As the world situation is at the juncture of great transformation and change, President Xi Jinping has the past and present, China and foreign countries in mind, and cares about the east, west, north, and south. He has proposed the concept of a community with a shared future for mankind, demonstrating the common ideals and beautiful pursuits of human society. In the new era, he will transform the traditional Chinese concept of universal unity and harmony among all nations into the new era. sublimate our thoughts, cast the soul of China's diplomacy of peace, development, cooperation, and win-win, declare the original intention of the Communist Party of China to make new and greater contributions to the cause of world progress, and carry forward the purposes and principles of the United Nations Charter. ̄ has received widespread and positive response from the international community. The concept of a community with a shared future for mankind has not only been written into the "Constitution of the Communist Party of China" and the "Constitution of the People's Republic of China", but has also been written into relevant United Nations resolutions many times, triggering widespread resonance and resonance in China and the world. , empathy

Of course, we have also seen that there is confusion, misunderstanding and even resistance to the community of a shared future for mankind, both at home and abroad, especially in the West. Issues such as the Russia-Ukraine conflict and competition between China and the United States can easily distract their attention. Many people believe that the community of a shared future for mankind is communism. Such utopia or revival of world doctrine are diplomatic slogans and unrealistic. ̄ General Secretary Xi Jinping pointed out, "The world trend is vast and powerful. If you follow it, you will prosper, and if you go against it, you will perish. To keep up with the pace of the times, we must not be physically fit. Entering the 21st century, our minds are still stuck in the past, stuck in the old era of colonial expansion, stuck in the old framework of Cold War mentality and zero-sum game." ̄ Understanding the real world from thought, the challenges of the world's political ecology are very serious. Constructing The community of a shared future for mankind provides an opportunity of the times to build an academic system, a theoretical system, and a discourse system that integrates China and foreign countries. At the same time, building a community of a shared future for mankind, from theory to practice, also faces the challenges of American hegemony, Western binary opposition thinking, and the unprecedented situation in a century. There are many challenges faced by the great changes, and there is a long way to go.

(Editor Liu Weiguang)

Wang Yiwei: "Questions of the Times, China's Answer: Building a Community with a Shared Future for Mankind", Changsha: Hunan People's Publishing House, 2021 year , page 223

̄ Xi Jinping: «Actively establish an Asian security concept and jointly create a new situation in security cooperation—Speech at the Fourth Summit of the Conference on Interaction and Confidence-Building Measures in Asia», Xinhuanet, May 21, 2014, http://www.xinhuanet.com/politics/2014-05/21/c_1110796357.html. [2021-12-18]

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